

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Subhana*[1] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah*) Who *asra* (*[He] nocturnally-ambulated/journeyed*) by *abdehe*[2] (*His slave*) nightly[3] from The Sacred The Mosque to The Mosque The *Aqssa* (*Uttermost*), which[x] We blessed around it[x] to show him [*We*] of Our *Aya’te*[w] (*miracles*); Verily He, He (*is*) The *Sameeo*[4] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The *Basseero* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	سُبۡحَـٰنَ ٱلَّذِىٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلاً مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِى بَـٰرَكۡنَا حَوۡلَهُ ۥ لِنُرِيَهُ ۥ مِنۡ ءَايَـٰتِنَآ‌ۚ إِنَّهُ ۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴿١﴾
2. And *aa’tayna* (*We accorded*) *Mosa* (*Moses*) the book[x] and We made it[x] a divine-guidance for Israel’s sons that not *tattakhetho*[5] (*you*[z] *take and presume*) of lesser than/without Me a custodian.	وَءَاتَيۡنَا مُوسَى ٱلۡكِتَـٰبَ وَجَعَلۡنَـٰهُ هُدًى لِّبَنِىٓ إِسۡرَٲٓءِيلَ أَلَّا تَتَّخِذُواْ مِن دُونِى وَكِيلاً ﴿٢﴾
3. Progeny[w6] of whom[p] We carried with *Noohen* (*Noah*); verily he [was] an *abdan* (*submitter/worshipper-/slave*) *shakoran* (*multitudinous thanker*).	ذُرِّيَّةَ مَنۡ حَمَلۡنَا مَعَ نُوحٍ‌ۚ إِنَّهُ ۥ كَانَ عَبۡدًا شَكُورًا ﴿٣﴾
4. And We judged/informed[7] to Israel’s sons in the book, surely assuredly[8] you[z] (*shall*) corrupt in the Earth[w] twice; and surely assuredly you[z] (*shall*) overtop, a big overtopping[9].	وَقَضَيۡنَآ إِلَىٰ بَنِىٓ إِسۡرَٲٓءِيلَ فِى ٱلۡكِتَـٰبِ لَتُفۡسِدُنَّ فِى ٱلۡأَرۡضِ مَرَّتَيۡنِ وَلَتَعۡلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾
5. So *edha* (*when/if*) came appointment (*of the*) first[w] (*of*) [them both] We (*will have*) missioned[10] over you[b] *ebadan* (*worshippers/submitters/slaves*) for Us possessors	فَإِذَا جَآءَ وَعۡدُ أُولَٮٰهُمَا بَعَثۡنَا عَلَيۡكُمۡ عِبَادًا لَّنَآ أُوْلِى بَأۡسٍ

---

[1] The word “*subhana*”= “سبحان” has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as “سبحانك” or “سبحانه”) occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render “*subhana*”=“سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[2] The word “*abdehe*” = “His slave,” the *denotation* of the word “*slave*” is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[3] The word “أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره” means *night-journeying*! And the additional “*nightly*” = “ليلا على التنكير و الظرفية” is adverbial for *emphasis and partialness*, i.e. *part of the night*!

[4] See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same’o*”= “المُسمِع!”

[5] The word “إتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in لسان العرب; therefore,“إتّخذ” is always taking *and making/presuming some-thing* of what was taken! Thus, it is *not* just the mere *taking*!

[6] The word “ذرِّية” *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! Clearly in this context *progeny* is what applies, as the *Ayah* addresses a people and reminding them about this fact! Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference!

[7] The Arabic word “قضى”=*judged*, has *many distinctly different meanings*, among them: *informed*, *applicable here*!

[8] The "ل" in "لتعلنّ/لتفسدن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

[9] Some say that the “لـ” in both “لتفسدنّ” and “لتعلنّ” is “لـ قسم مضمر,” =*hidden pronoun for oath*! See الطبري!

[10] The word “بعث” carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

(*of*) severe *ba'a'sen* (*warfare*) then *jaso* (*ravaged they* [z]) midst/through[11] the homes [w12]; and (*such*) [was] a promise *mufoola*[13] (*a matter inevitably done/fulfilled*).	شَدِيدٍ فَجَاسُوا۟ خِلَـٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾
6. Afterwards (*will have*) *radadna*[14] (*We forthwith-returned*) for you [b] the recurrence [w] on them and We (*will have*) supplied you [b] by possessions and sons and We (*will have*) made you [b] more *na'feera*[15] (*preparedness in numbers and succorers mobilizing*).	ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَـٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَـٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾
7. *En* (*if*) *ahsantom* ([*you* [c]] *rendered meritorious-deeds/says*) *ahsantom* for your [n] selves [w] and *en* offended you [c] so (*is*) then for it [w]; then *edha* (*when/if*) comes promise (*of*) the other [w] to displease they [z] your [n] faces[16] and to enter they [z] The Mosque like they [z] entered it [x] first [once [w]] (*time* [w]); and to *youtabbero* (*they* [z] *ruin/-damage*) what they [z] overtopped[17] (*overrode/conquered*) *tatbera*[18] (*an utter-bane/damage*).	إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْـَٔاخِرَةِ لِيَسُـۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾
8. *Asa* (*craving a deed beyond one's means that/may*) [*it* [x]] your [n] Lord to *yarhama* (*mercy-give*) you [b] and *en* (*if*) reverted you [c] We revert; and We made Hell [w] for the unbelievers a prison/a mat[19].	عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَـٰفِرِينَ حَصِيرًا ﴿٨﴾
9. Verily this [x] [The] Qur'an [x] divinely-guides to which [u] it [w] (*is*) upright-straighter and *youbashsher* ([*it* [x]] *tells pleasant tidings*) (*to*) the believers who [r] they [z] work the righteous works [w] that for them (*is*) a big remuneration.	إِنَّ هَـٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾
10. And verily who [r] they [z] believe not by the Hereafter [w] We prepared for them a painful torment.	وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾
11. And prays/invokes the mankind by the evil his pray/invocation by the *khayre* (*goodness/worthiness-/desirables*) and [was] the mankind hasty.	وَيَدْعُ ٱلْإِنسَـٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَـٰنُ عَجُولًا ﴿١١﴾

---

[11] The word "**خلال**" means "among" or "midst," see **اللسان**!

[12] That is *your* homes[w]!

[13] The word "*mufoola*"= "**مفعولا**," is *singular, masculine objective noun*, meaning: *it inevitably, indeed to be carried out*!"

[14] The word "**رَدَدْنَا**" is rooted in "**رَدَّ**," meaning "*forthwith-returned*," based on the *Ayah*: "*And when (had) been greeted you*[z] *by a greeting*[w], *then you*[z] *greet by better than it*[w] *or you*[z] *forthwith-return it*[w]." (*S*4: 86). Also one should bear in mind that a "*day*" "by Allah's rule" is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: "and verily a day *enda* (*by Rule of*) your[t] Lord (*is*) like a thousand-year of what you[z] reckon!" (*S*22: 47)!

[15] The word "**نفيرا**" has many meanings, among them, it's a "**مصدر**" = *infinitive noun*, perhaps for *intensity*: and "**أنصارا**" i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group*! See **التاج**! So perhaps, and Allah knows best, the *influence* of *World Zionism* since *early 20*[th] *Century to the present* (2006) is a *good example*, as such influence *penetrates* most "decision-making bodies" throughout the world in support of its *unfair and vile* causes! See **إعراب القرآن، لمحمود صافي**, and **كتب التفسير**!

[16] The word "**وجوه**" in "**وجوهكم**" has many meanings, among them: your chieftains, or your notables or leaders among you! And if that happens to such people in any community then the rest clearly are worsted or bested! See **الهادي** and **الراغب**!

[17] The word "**علوا**" means *they overtop* as "**علا**" means: *overtop, conquered and prevailed upon*! **لسان العرب**!

[18] The word "**تتبيرا**" is an *infinitive noun*, for *intensity* for being *repetitive and utter*! So, "*utter smashing*" or *utter damage*!

[19] The word "**حصيرا**" could also mean a "mat!"

12. And We made the night and the day a twain *Aya'ta*[w] (*miracle/sign/proof*), then We erased the night's *Aya'ta*[w] and made We the day's *Aya'ta*[w] *mubsseratan*[w] (*discernment-enabler*)[w] to *tabtagho*[20] (*you*[z] *earnestly-quest*) munificence from your[n] Lord and to know you[z] the years'[w] number and the reckoning; and each thing expounded it[x] We *tafsselan*[21] (*detailed-expounding*).	وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُواْ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُواْ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾
13. And each mankind We bounded him his omen in his neck[w] and *nokhrejo* ([*We*] *produce/emerge*) for him The *Qeyamatey's*[w] (*Judgment's*) Day[x] a book[x] [*he*] finds it[x] *manshoora* (*that which is spread, i.e. unfolded*).	وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾
14. Let-read [*you*[s]] your[t] book, sufficed by your[t] self[w] today on you[g] *Haseeban* (*Meticulous Reckoner*).	ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾
15. Whoever *ehtada* (*he found and accepted the divine-guidance*), so verily only *yahtadey* (*he finds and accepts the divine-guidance*) for himself[w] and whoever [*he*] strayed then verily only [*he*] strays on it[w]; and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyraton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra* (*an ill-burden/sin/offense*);[22] and were not We tormentors until [*We*] mission[23] a messenger.	مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾
16. And if We wanted to perish a village[w] We commanded its[w] affluents then *fa'saqa*[24] (*they*[z] *rebelled vis-à-vis Allah's command*) in it[w] so righted on it[w] the say, so We destroyed it[w] *tedmeeran*[25] (*utter-destruction*).	وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾
17. And how-many[26] We perished of the generations of after *Noohen* (*Noah*) and sufficed by your[t] Lord by His *eba'de's* (*worshippers/submitters/slaves*)'s offenses Proficient, *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾

[20] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!

[21] The word "تفصيلا"= "إسم مصدر" that is an *unrestricted objective noun* indicating *intensity* or *emphasis* of the *nature of the act of that verb itself*! In this case expressing *intensity* of the "expounding," hence *detailed* is prefixed to *attain this intensity*!

[22] The word "وِزر"=*we'zr* means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See اللسان!

[23] See footnote 10 above regarding بعث!

[24] See the *Lexicon* attached to this *Translation* for the word *faseoonn* ="الفاسقون!" for elaboration!

[25] In this case "*utter*" is used to *intensify* destruction!

[26] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

18. Whoever [*he*] [was] wanting the Hastener[w][27] We hastened for him in it[w] what [*We*] will for whom[p] [*We*] want; afterwards We made for him Hell[w] *yassla*[28] ([*he*] *shall be broiled on/by*) it[w] *mathmooman*[29] (*he who is despised*) *madhooran*[30] (*he who is driven-away from Allah's mercy/he who is reprobated*).	مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾
19. And whoever [*he*] wanted the Hereafter[w] and [*he*] endeavored[31] for it[w] its[w] endeavor while he (*is*) a believer, so those, [was] their endeavor *mashkora*[32] (*it*[w] *that which is being thanked*).	وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَـٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾
20. Each [*We*] supply these and these (*are*) of your[t] Lord's giving; and not [was] your[t] Lord's giving *mahdhoran*[33] (*that which is restricted*).	كُلًّا نُّمِدُّ هَـٰٓؤُلَآءِ وَهَـٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾
21. Let-look[*you*[s]] how favored/preferred We some (*of*) them over some; while surely the Hereafter[w] (*is*) bigger ranks[w] and bigger *tafdhelan* (*favor/preferment*).	ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَـٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾
22. And let-not make [*you*[s]] with Allah another *elahan* (*a deity*) then [*you*[s]] sit *mathmooman* (*he who is dispraised*) *makhthola*[34] (*he who is disappointed*).	لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾
23. And judged your[t] Lord that not worship you[z] except *eyyaho*[35] (*indeed exclusively Him*) and by both the begetters (*parents*) *ehsanan* (*reverentially and benevolently*); either assuredly reaches *endaka* (*with you-/at your custody*) the agedness an *ahado*[36] (*a lone/any-one*) (*of*) them both or [them] both, then let-not say [*you*[s]] for them both: fie; and let-not [*you*[s]] scold them both; and let-say [*you*[s]] for them both a say-*karee-man* (*soft/pleasing, bounteous, and ennobling*).	۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
24. And let-lower [*you*[s]] for them both, the wing (*of*) humility[37] of the mercy[w] and let-say [*you*[s]]: my Lord *erham* (*mercy-give*) them both like what both reared me (*when I was*) a little.	وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

[27] That is, this world goes rather *fast* and after all it is *transitory* pomp! In Arabic "*world*" is a *feminine gender*!

[28] The word "يصلى" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

[29] The word "*mathmooman*"= "مذموما" is a *masculine, singular, objective noun*, *no* English equivalent for it!

[30] The word "*madhooran*"= "مدحورا" is a *masculine, singular, objective noun*, *no* English equivalent for it!

[31] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصائر!

[32] The word "مشكورا" is an *objective noun* for which there is *no* English equivalent *per se*!

[33] The word "محظورا" is an *objective noun* for which there is *no* English equivalent *per se*!

[34] The word "مخذولا" is an *objective noun* for which there is *no* English equivalent *per se*!

[35] The word "إيّاه," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[36] See the *Lexicon* attached to this *Translation* regarding "أحد!

[37] What a *lofty*, *elegant*, and *eloquent* expression is: "the wing of humility of the mercy!" It's your side of *ease*, *leniency*, *kindness* and *servileness* towards the begetter-parents who had *begotten* and *reared* you!

25. Your[n] Lord (*is*) knowinger by what (*is*) in your[n] selves[w]; *en* (*if*) you[z] be *ssa'leheena* (*righteous-people*), then verily He [was] for the *awwabeena* (*iterative repenters*) *Ghafooran* (*iterative Forgiver*).	رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾
26. And *eetey* (*let-accord* [*you*[s]]) the kin-possessor his right and (*too*) the poor and son (*of*) the path (*the wayfarer*); and let-not squander [*you*[s]] an utter[38] squander.	وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾
27. Verily the squanderers they[z] were the Satans' brothers and the Satan [was] for his Lord *kaforan*[39] (*iteratively ingrate/ unbeliever*).	إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾
28. And if [*you*[s]] assuredly shun *a'n* (*off*) them *ebegha'a* (*earnest-quest*) a mercy[w40] from your[t] Lord [*you*[s]] hope (*for*) it[w]; then let say [*you*[s]] for them say *may'soran* (*facile*).	وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
29. And let-not make [*you*[s]] your[t] hand[w] fettered to your[t] neck[w] and let-not *tabsott* (*swell/ outstretch*) it[w] [*you*[s]] all the *bastte* (*swelling/ out-stretching*), then [*you*[s]] sit *maloo-man* (*he who is dispraised/ despised*) *mahsooran*[41] (*he who is: cringer/ in ardent contrition*).	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾
30. Verily your[t] Lord, *yabsotto* ([*He*] *swells/ expands*) the *rez'qa*[x] (*provision/ victuals for sustenance*)[x] for whom[p] [*He*] wills and [*He*] constricts; verily He [was] by His *eba'de* (*worshippers/ submitters/ slaves*) Proficient *Baseeran* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).	إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾
31. And let-not you[z] kill your[n] children (*because of*) *khashya'te* (*reverent-fear*[w]) (*of*) impoverishment; We provide them and *eyyakum*[42] (*indeed including you*[b]); verily their killing [was] a big wrongdoing.	وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾
32. And let-not you[z] near the adultery[x]; verily it[x] [was] a profanity[w43] and fouled a path (*it*[w] *is*).	وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾
33. And let-not kill you[z] the self[w], which[u] Allah hallowed-/forbade, except by the right; and whom[p] [*he*] (*had been*) killed unjustly, then *qad* (*already and affirmatively*) We made for his guardian an authority[44], so let-not *yus'ref* ([*he*] *exceeds/ squander*) in the killing; verily he [was] *manssoora* (*he stands succored*).	وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

[38] The word "تبذيرا" is the *infinitive* noun of "بذّر," and so the word "*utter*" is used to indicate such *intensification*!
[39] The word "كُفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/ unbeliever*!
[40] The word "رحمة" has *many* meanings, among them *here* is: *wished for provision*= "رزق!" See الطبري!
[41] The word "حسرة" is "أشدّ النّدم," see التاج! Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of *contrition*!
[42] The word "إيّاي," = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!
[43] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!
[44] The power means an *authority* over the *wronger* to either demand "*qesas*," that is receiving "*blood money*," *exacting retribution*, to *slay the wronger*, or *extend forgiveness* to the wronger!

34. And let-not near you^z the orphan's possession except by which ^u [it ^w] (*is*) *ahsa'no*[45] (*perfecter and beautifuler*) until attains [*he*] his *ashud*[46] (*prime/full mental and physical strengths*); and you ^z fulfill[47] by the covenant; verily the covenant [was] *masola*[48] (*that which is to be questioned about*).	وَلَا تَقۡرَبُواْ مَالَ ٱلۡيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ حَتَّىٰ يَبۡلُغَ أَشُدَّهُۥۚ وَأَوۡفُواْ بِٱلۡعَهۡدِۖ إِنَّ ٱلۡعَهۡدَ كَانَ مَسۡـُٔولٗا ٣٤
35. And let-fulfill[49] you^z the measure if you^z measured and let-weigh you ^z by the *qesttas* (*rendering absolute balance/post removal of injustice*) the straight; *tha'leka* (*afar-that-it/*)^x (*is*) *khayron* (*choicer/superior/worthier*) and *ahsa'no*[50] (*perfecter and beautifuler*) *ta'awee'la* (*ultimate becoming*).	وَأَوۡفُواْ ٱلۡكَيۡلَ إِذَا كِلۡتُمۡ وَزِنُواْ بِٱلۡقِسۡطَاسِ ٱلۡمُسۡتَقِيمِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلٗا ٣٥
36. And let-not *ta'gfo*[51] ([*you* ^s] *judge by perspicacity and presumption*) what (*is*) not for you ^g by it ^x knowledge; verily the hearing and the sight and the *foaa'da* (*keen-preoccupation of the heart*), all those, [*he*] [was] *a'n* (*regarding*) it^x *masola*[52] (*that which is to be questioned about*).	وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا ٣٦
37. And let-not walk [*you* ^s] in the land ^w struttingly; verily you ^g never *takhrega*[53] (*you* ^s *perforate/horizontally cross to its end*) the Earth^w and never reach [*you*^s] the mountains tallness[54].	وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّكَ لَن تَخۡرِقَ ٱلۡأَرۡضَ وَلَن تَبۡلُغَ ٱلۡجِبَالَ طُولٗا ٣٧
38. All *tha'leka* (*afar-that-it/*) ^x [was] its ^x ill/misdeed *enda* (*by Rule of*) your ^t Lord *makruhan*[55] (*that which is dislikable*).	كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكۡرُوهٗا ٣٨
39. *Tha'leka* (*afar-that-it/*)^x (*is*) of what revealed[56] to you^g your ^t Lord of the *hekma'tey* ^w[57] (*wisdom*) ^w; and let-not make [*you* ^s] with Allah another *elahan* (*a deity*), then [*you* ^s] (*be*) cast in Hell ^w *malooman* (*he who is dispraised*) *mad'hooran*[58] (*he who is banished*).	ذَٰلِكَ مِمَّآ أَوۡحَىٰٓ إِلَيۡكَ رَبُّكَ مِنَ ٱلۡحِكۡمَةِۗ وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلۡقَىٰ فِي جَهَنَّمَ مَلُومٗا مَّدۡحُورًا ٣٩

---

[45] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!
[46] The word "*ashudah*"="أشده" translated as [his "*prime, full strength*]=*reached the ideal age of physical and mental strengths*!
[47] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*!
[48] The covenant is to be questioned in *censure* to its breaker, just like the "*she-neonate*" gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is!
[49] See footnote 46 above regarding *fulfill*!
[50] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!
[51] The word "تقف" = تحكم بالقيافة و الظن, i.e. you judge by *perspicacity* and *presumption*! See الراغب!
[52] That is Allah shall *question* all those *senses and the heart* regarding what each did, *if it was not supposed to do*!
[53] The word "خرق" in "تخرق" has several meanings, among them: *perforated* it by making *deep* and *large* hole in it *to the other end*, or *cross it all along to its end*! See البصائر and الهادي! I can not find a *suitable* word in English for "خرق," among words such as: bore, perforated, pierced, and all such synonyms!
[54] That is never you reach in height or might of the mountains!
[55] The word "مكروها" is a *singular, masculine, objective noun*= "اسم مفعول!" And "مكروها" is *not* an *adjective*, to say "*dislikeable*," so for such a word there is *no* English equivalent *per se*! See إعراب القرآن، لمحمود صافي!
[56] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*); and "الوحي" is *fire* or *king*! See اللسان!!
[57] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[58] The word "مدحورا" is a *singular, masculine, objective noun* for which there is *no* English equivalent *per se*!

40. Has then *assfa*[59] ([*He*] *preferentially appropriated*) you[b] your[n] Lord by the sons and *ittakhatha*[60] (*He took and made*) of the angels females; verily you[z] surely say a great say[61].	أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾
41. And *laqad* (*verily, already and affirmatively*) We variegated in this, The Qur'an[x] to *yadhdhakkaro* (*repetitively-reminisce they*[z]) and not [*it*[x]] augments them except an aversion.	وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
42. Let-say [*you*[s]]: if [was] with Him *aa'lehaton*[w] (*deities*), as what they[z] say, then surely (*would have*) *ebtagho*[62] (*they*[z] *earnestly-quested*) to The *Arshe*[63] (*Throne* of *Kingship*) possessor a path[64].	قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾
43. *Subhana*[65] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] say *olowan* (*elevation-/loftiness*) *Ka'beeran*[x] (*Big/Vast*).	سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾
44. *Tosabbeho*[66] (*say*: "*subhana Allah*") for Him the Heavens[w] [the] seven and the Earth[w] and who[p] (*are*) in them[y] and *en* (*not*) of a thing except *yousabbeho* (*says: subhan Allah*) [*it*[x]][67] by His praise, [and] but not understand you[z] their *tasbeeha* (*their saying subhana Allah*); verily He [was] Forbearer, *Ghafooran* (*iterative Forgiver*).	تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾
45. And if you[g] read (<u>*read*</u> *is in the past tense*) The Qur'an[x] We made between you[g] and [between] whom[r] (*did*) not believe they[z] by the Hereafter[w] a veil *mas-tooran*[68] (*that which is hidden/invisible*).	وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾
46. And We made on their hearts coverts[x] that-not they[z] understand it[x] and in their ears *wagran* (*hearing-heaviness*) and if you[g] mentioned your[t] Lord in The Qur'an[x] alone fled/diverged they[z] on their rears aversively.	وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾
47. We (*are*) knowinger by what *yasta'me'ona* (*they*[z] *affirmably listen*) by [it[x]], *edh* (*when/since*) *yasta'me'ona*	نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ

---

59 The word "أصفي" in "أصفاكم" means: [*He*] preferentially appropriated, i.e. *favorably individualized*!

60 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأخذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

61 That is with respect to sin, i.e. a *great sinful say*!

62 The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!

63 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

64 That is a "path" to either "*please*" Him or "*depose*" Him and take *The Throne for themselves*!

65 The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

66 The word "*tosabbeho*" means saying "*subhana Allah*," see footnote 65 above regarding *subhana*!

67 The word "thing" in Arabic is a *masculine*, *singular* gender! Hence, the pronoun referring to it is a "*he-it*!"

68 The word "*mastoora*" is *objective, singular, masculine noun*, with *no* English equivalent, meaning *that which is hidden*!

(*they*[z] *affirmably listen*) to you[g] *edh* (*while*) they (*are*) *najwa* (*secretly-counseling each other*), *edh* (say the *dha'lemoona*[69] (*injustice-doers*): *en* (*not*) *tatta'be'ona* (*you*[z] *closely-follow*) except a man *mas'hooran*[70] (*one who is bewitched*).	يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّـٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾
48. Let-look[*you*[s]]how struck they[z] for you[g] the parable-/examples so strayed they[z] so they[z] cannot (*find*) a path.	ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾
49. And said they[z]: are if we were bones and *rufatan*[71] (*decayed corpses/dust/debris*) are truly we *mub'ao-thoona*[72] (*ones to be resurrected*) a new creation.	وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾
50. Let-say [*you*[s]]: let-be you[z] a stone[w] or an iron[x].	قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾
51. Or a creation of what enlarges in your[n] chests; then they[z] will say: who[a] (*shall*) restore us; let-say [*you*[s]]: Who *fattara* ([*He*] *innately-perfectly-originated*) you[z] first [once[w]] (*time*[w]); then they[z] will nod[73] to you[g] their heads and say they[z]: when (*is*) it[x]; let-say [*you*[s]]: *asa* (*cravinga deed beyond one's means that, may*) that [*it*[x]] be near.	أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾
52. Day [*He*] summons you[b] then *testajeebona*[74] (*you*[z] *compliantly-answer*) by His praise and you[z] presume *en* (*not*) waited/tarried you[c] except a little (*short while*).	يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾
53. And let-say [*you*[s]] for My *eba'de* (*worshippers/submitters-/slaves*) (*to*) say they[z] which[u] it[w] (*is*) *ahsa'no*[75] (*perfecter and beautifuler*); verily the Satan incites among them; verily the Satan [was] for the mankind a foe[76] manifester.	وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَـٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَـٰنَ كَانَ لِلْإِنسَـٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾
54. Your[n] Lord (*is*) knowinger by you[b] *en* (*if*) [*He*] wills *yarham* ([*He*] *mercy-gives*) you[b] or *en* [*He*] wills torments you[b] [*He*]; and not We sent you[g] over them a custodian.	رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَـٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾
55. And your[t] Lord (*is*) knowinger by whom[p] (*are*) in the Heavens[w] and the Earth[w]; and *laqad* (*verily, already and affirmatively*) favored/preferred We some (*of*) [the] prophets over some and *aa'tayna* (*We accorded*) *Dawooda* (*David*) *Zabora* (*Psalms/proverbial wisdoms/no command-rules*).	وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾
56. Let-say [*you*[s]]: let-invoke you[z] whom[r] you[c] claimed	قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن

---

[69] The "**ظالمون**" = "the injustice-doers," as "**الظلم**" = "injustice!"
[70] The word "**مسحورا**" is an *objective noun* for which there is *no* English equivalent *per se*!
[71] There is *no* English word *per se* to mean "**رفات، أي فتات الميت بعد ان يتفتت ويتلاشى، الفتات**!" So, the *closest one word* is "*dust*!"
[72] The word "**مَبعُوثون**" is an *objective noun* for which there is *no* English equivalent *per se*!
[73] The word "**ينغضون**" *rooted* in "**أنغض**" *and not* "**نغض**," means *they nod their heads scoffingly, not just the mere nodding*; See **الهادي**!
[74] The word "**استجاب**," in "**تستجيبون**" is *answered* plus *compliance* with what was *requested*, i.e. "*compliantly answered*!"
[75] There is no English word for **أحسن** = *ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!
[76] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural as well as* (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

of lesser than/without Him, then not possess they[z] the *dhurro's* (*persisting-distress's*) doffing *a'n* (*off*) you[b] and nor a transfer.	دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ٥٦
57. Those, who[r] invoke they[z] *yabtaghona*[77] (*they*[z] *earnestly-quest*) to their Lord the *waseelata*[78] (*a unique rank in Paradise/intermediacy/mean of approach*) which (*of*) them nearer and *yarjona* (*they*[z] *fear/hope for*) His mercy[w] and they[z] fear/know[79] His torment; verily your[t] Lord's torment [was] *mahthoo-ran*[80] (*one to be cautious about*).	أُوْلَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ٥٧
58. And *en* (*not*) of a village[w] except We (*are*) *muhleko* (*perishing/causers to perish*) it[w] before The *Qeyamatey's*[w] (*Judgment's*) Day[x] or tormenting it[w] [*We*] a severe torment; [was] *tha'leka* (*afar-that-it/*)[x] in the book *mustooran*[81] (*that which is inscribed*).	وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ٥٨
59. And not prevented Us to send by the *Aya'te*[w] (*miracles/signs/proofs*) except that denied by it[w] the [firsts] (*ancients*); and *aa'tayna* (*We accorded*) *Thamooda* the she-camel *mubsseratan*[w] (*discernment-enabler*)[w]; so *dhalamo*[82] (*they*[z] *wronged*) by it[w]; and not We send by the *Aya'te*[w] (*miracles/signs/proofs*) except frighteningly.	وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْءَايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْءَايَٰتِ إِلَّا تَخْوِيفًا ٥٩
60. And *edh* (*when/since*) We said for you[g]: verily your[t] Lord encompassed by the mankind; and not We made the vision[w] which[u] We visioned you[g] except an essay[w] for the mankind; and the tree[w] [the] *mal'ona'ta* (*that which*[u] *is cursed*) in The Qur'an, and [*We*] frighten them; so not augment them (*that*) except big excessiveness.	وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا ٦٠
61. And *edh* (*when/since*) We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Iblis, [*he*] said: do [*I*] kowtow for whom[p] created You[g] muddily/(*of*) mud.	وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ٦١
62. Said [*he*]: have seen You[g] this whom[x], *karramata*[83] (*You*[g] *have bestowed on him generosity and nobleness*) over me, *la'en* (*indeed if*) reprieved me You[g] to The *Qeyamatey's*[w] (*Judgment's*) Day[x] verily *ahta'nekanna*[84] ([*I*] *surely assuredly rein/reign*) his progeny[w] except a few.	قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ٦٢

---

77 The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!

78 The "*waseelah*"= "الوسيلة" means any of the *various ways* of *obeying* Allah and *observing* all His *prohibitions* in order to meet *His pleasure*. Also, the "*waseela*" is a *unique rank of an abode in Paradise*, according to the true *Hadeeth*, also = *intermediary*!

79 *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

80 The word "محذورا" is an *objective noun* for which there is *no* English equivalent *per se*!

81 The word "مسطورا" is an *objective noun* for which there is *no* English equivalent *per se*!

82 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

83 See the *Lexicon* attached to this *Translation* or footnote 27 to the *Introduction* for this important word.

84 The "ل" in "لأحتنكن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

63. Said [*He*]: let-go [*you*[s]]; then whoever [*he*] followed you[g] of them, then truly Hell[w] (*is*) your[n] requital, a requital *mawforan*[85] (*amply supplied*).	قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ٦٣
64. And *istafzez* (*let-affirmably provoke* [*you*[s]]) whom[p] you[g] could of them by your[n] voice; and *ajleb*[86] (*let-vociferously fetch by/rally-and-assault* [*you*[f]]) on them by your[n] horses[w] and *ra'jeleka* (*rider or foot soldiers*) and let-share them [*you*[s]] in the possessions and the children and let-promise them [*you*[s]]; and not promises them the Satan except a beguilement.	وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ٦٤
65. Verily My *eba'de* (*worshippers/submitters/slaves*) not for you[g] on them an authority; and sufficed by your[n] Lord Custodian.	إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ٦٥
66. Your[n] Lord, Who *youz'jey* ([*He*] *gently-drives*) for you[b] the *folka*[x] (*ship/ships*)[x87] in the sea to *tabtagho*[88] (*you*[z] *earnestly-quest*) from His munificence; verily He [was] by you[b] *Raheeman* (*iteratively mercy Giver*).	رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ٦٦
67. And if touched/betided you[b] the *dhurro* (*persisting distress*) in the sea, strayed whom[p] you[z] invoke except *eyyaho*[89] (*indeed exclusively Him*); then *lamma* (*when/whence*) *najjakum* (*repetitively-delivered you*[b] [*He*]) to the desert[90] (*land*) shunned you[c]; and [was] the mankind *kafooran*[91] (*iteratively ingrate/unbeliever*).	وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ٦٧
68. Have then secured you[c] (*your selves*) that [*He*] implodes by you[b] a side of the desert[92] (*land*) or [*He*] sends on you[b] *ha'sseban* (*stone-storm*); afterwards not find you[z] for you[b] a custodian.	أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا ٦٨
69. Or have you[c] secured to [*He*] returns you[b] in it[x] *taratan*[w] (*once/phase/period*)[w] another[w93] then sends [*He*] on you[b] *qassefan* (*shatterer*) of the wind[w] then drowns you[b] [*He*] by what unbelieved you[c] afterwards not find you[z] for you[b] on Us by it[x] a *ta'bean*[94] (*follower-succorers*).	أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ٦٩
70. And *laqad* (*verily, already and affirmatively*) *karramna* (*We generously and gratuitously bestowed countless boons-*	۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى

[85] The word "موفورا" is an *objective noun* for which there is *no* English equivalent *per se*!
[86] The Arabic word "أجلب" *imparts* the sense of *vociferous fetching by rally and assault*! There is *no* English equivalent *per se*, hence we *transliterate* and *parenthetically explain*!
[87] The Arabic word "فلك" could mean *ship* or *ships*.
[88] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.
[89] The word "إيّاه," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!
[90] The word "البَرّ" = "القفار، أي الخلاء من الأرض," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "البَرّ" *figuratively* speaking could stand for "land!" See اللسان.
[91] The word "كَفُور," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever*!
[92] See footnote 87 above regarding *desert*.
[93] The word "تارة" = "المرة و الحين" means "once," "a time period!"
[94] The word "تبيعا" has *many* meanings, among them: *follower-succorer*, as in this *Ayah*! See الهادي و اللسان!

/*benefits upon and ennobled*) Adam's sons, and We carried them in the desert[95] (*land*) and the sea and *razaqna* (*We provided*) them of the goodies [w96] and We favored/preferred them over many of whom[p] We created *tafdheelan*[97] (*absolute favor/preferment*).	ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ٧٠
71. Day [*We*] summon each people by their principal; so whomever *oteya* ([*he*] *had been accorded*) his book by his *yameene*[w] (*right-hand*) [w] then those they [z] read their book and not *yodh'lamoona*[98] (*to be wronged they*[z]) (*by*) a *fa'tila*[99] (*the entwined skin slough/thin thread in the slit of a date-stone*).	يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ٧١
72. And whoever [*he*] was in this [w100] blind, verily he (*would be*) in the Hereafter [w] blind and *adhallo*[101] (*more astray*) a path.	وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ٧٢
73. And *en* (*albeit*) *kado* (*they*[z] *nighed/verged/almost*) surely *yaf'tenaka* (*they*[z] *engage you*[s] *in sinful/immoral/unpraised deed/say*) *a'n* (*off*) what We revealed[102] to you [g] to *taftarey* ([*you*[s]] *craft a lie for fraudulent end*) on Us other than it [x] and then surely *ittakhathoka*[103] (*they took and made you*[g]) a *khaleelan*[104] (*ultimate faithful friend*).	وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ٧٣
74. And *lawla* (*had it not been for*) that We firmed you[g] *laqad* (*verily, already and affirmatively*) *kedta* (*you* [g] *nighed/verged/almost*) *tarkano*[105] (*incline/trust and have selfsatisfaction*) to them a [thing] a little.	وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ٧٤
75. So surely We (*would have caused*) you[g] taste, double (*of*) the life [w] and double (*of*) the dying[106]; afterwards not [*you*[s]] find for you[g] on Us a *na'sseeran* (*iterative succorer*).	إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ٧٥
76. And *en* (*albeit*) *kado* (*they*[z] *nighed/verged/almost*) surely *yestafazzonaka* (*they*[z] *affirmably provoke you*[g]) from the	وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا

---

95 See footnote 87 above regarding *desert*.
96 The word "طيبات" = "goodies" = "goodies[w]"= a *feminine gender* means any thing *delectable and legitimate*!
97 The "تفضيلا" is infinitive noun! So, here the word "*absolute*" is to *intensify* "favor!" I believe that the "التفضيل" is by way of "*favor*" in the sense of "*prefer*" or *preferment*.
98 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
99 The word "*fatila*"= "فتيلا" means the skin-slough/the thread in the cleft of a date–stone, i.e. example of *paucity* for closeness to nothingness.
100 The word "دنيا" = "world" is a feminine noun, hence the reference to it as "this[w]]!
101 The word "أضل"= "*adhall*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent!
102 See footnote 10 above regarding *reveal*!
103 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأخذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!
104 The word "خليلا" is "*ultimate-faithful-friend*," i.e. friend without any "خلل"= *defect*! *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "خلة!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*! Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "خلة" as stated in The Qur'an The Supreme. That is why I chose to express "خلة" as "*ultimate-faithful-friendship*" and "*khaleel*" as "ultimate faithful friend!"
105 The word "ركن" in "تركن" *simultaneously* imparts many ideas, *inclined*, *trusted*, and *be satisfied towards some one*, and hence relied on such a one!
106 That is *had you done that inclining* We *would have punished* you *doubly* in this *life* and the *Hereafter*! See القرطبي!

land[w] to egress you[g] they[z] from it[w] and thus not wait they[z] after you[g] except a little.	يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ٧٦
77. Dispensation[w] (*of*) whom[p] *qad* (*already and affirmatively*) We sent before you[g] of Our messengers, and not find you[g] for Our dispensation[w] a transfer.	سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ٧٧
78. *A'qem*[107] (*Let-[you*[s]*] uphold/ sustain the prescribed obligations of*) the Prayer[w] for[108]/ (*after*) the sun's[w] *dolooke*[109] (*from its meridian's incline*) to the night's darkness[110]; and the *fajir's* (*early dawn*) Qur'an, verily *fajir's* (*early dawn*) Qur'an [was] *mash'hoodan* (*one that is witnessed*).	أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ٧٨
79. And of the night then *tahajjad* (*let-up [you*[s]*] to pray by the night after some sleep*) by it[x] an extra[w] (*Prayer*)[111] for you[g] *asa* (*craving a deed beyond one's means that/ may*) that resurrects[112] you[g] your[n] Lord (*in*) a status *mahmoodan* (*one which is praised*).	وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ٧٩
80. And let-say [*you*[s]]: my Lord, let-admit me [*You*[s]] a truth's admittance and let-exit me [*You*[s]] a truth's exit and let-make [*You*[s]] for me from *ladon*[113] (*directly and possessively from*) You[g] an authority, (*to be my*) *na'sseeran* (*multitudinous-succorer*).	وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ٨٠
81. And let-say [*you*[s]]: came the right[x] and *zahaqa* (*ennuied and vanished*) the falsehood[x] verily the falsehood[x] [was] *zahooqan* (*readily ennuied vanisher*).	وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ٨١
82. And *nonazzelo* ([*We*] *repetitively descend*) of The Qur'an what it[x] (*is*) a cure and a mercy[w] for the believers and not [*it*[x]] augments the *dha'lemeena*[114] (*injustice-doers*) except a loss.	وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ٨٢
83. And if *an'amna*[115] (*We graced bounteously and ennoblingly the most desirable and delighting boons*) on the mankind, [*he*] shunned and [*he*] withdrew[116] by his	وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ

---

[107] That is you[s] up/sustain/maintain all the rituals necessary!

[108] The word "*after*" is used here as one (*the 13*[th]) of the *twenty-two* meanings for "لِ!" See مغني اللبيب!

[109] The word "دلوك" translated here as "*incline*!" However, Qur'an commentators seem to *differ* as to the *exact* meaning of the word! Some say: it is from the "زَوَال"= *after the sun inclines from the center of the sky*, (that is the *zenith* crossing the meridian)! Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah! Others say, it is the *sunset*= "الغروب!" Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab! *Linguistically* I believe the former is *more supportable*. Hence I chose the "*incline* of the sun" as stated above! For the various sayings see القرطبي!

[110] This time span includes *Dhuhor*, *Asr*, *Maghreb*, and *possibly Isha* Prayers!

[111] The word "نافلة" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence!

[112] See footnote 10 above regarding بعث!

[113] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," so "لدن" which *closer* spatially and *more specific*! So, "*directly and possessively from*" (You) seems to indicate such *closeness*! See اللسان!

[114] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[115] The word "نعم" in "أنعمنا" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "نعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

[116] The word "نأى" may mean *turned away rather far*!

side; and when touched/betided him the evil [*he*] [[was] *ya'osan*[117] (*iteratively desperate*).	يَـُٔوسًا ﴿٨٣﴾
84. Let-say [*you*[s]]: each works on his manner[w] so your[n] Lord (*is*) knowinger by whom[p] [*he*] (*is*) *ahda* (*of better/-more divinely-guided*) a path.	قُلۡ كُلٌّ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلاً ﴿٨٤﴾
85. And they[z] ask you[g] *a'n* (*regarding*) *Ar-Roo'he*[w][118] (*the soul*)[w]; let-say [*you*[s]]: *Ar-Rooho*[w] (=*Ar-Roo'he*[w]) (*is*) of my Lord's command, and not *oteytum* (*had been accorded you*[c]) of the knowledge except a little.	وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنۡ أَمۡرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلاً ﴿٨٥﴾
86. And *la'en* (*indeed if*) [*We*] wanted surely [*We*] assuredly[119] go/undo by what We revealed[120] to you[g] afterwards not [*you*[s]] find for you[g] by it[x] on Us a custodian.	وَلَئِن شِئۡنَا لَنَذۡهَبَنَّ بِٱلَّذِىٓ أَوۡحَيۡنَآ إِلَيۡكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيۡنَا وَكِيلاً ﴿٨٦﴾
87. Except a mercy[w] from your[t] Lord; verily His munificence [was] on you[g] big.	إِلَّا رَحۡمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضۡلَهُۥ كَانَ عَلَيۡكَ كَبِيرًا ﴿٨٧﴾
88. Let-say [*you*[s]]: *la'en* (*indeed if*) gathered the human-kind and the Jinn to *ya'ato* (*they*[z] *produce/bring about*) by like this [The] Qur'an[x], not *ya'atona* (=*ya'ato*) by its[x] like, even (*if*) [was/were] some for some (*openly*) backer/supporter.	قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٍ ظَهِيرًا ﴿٨٨﴾
89. And *laqad* (*verily, already and affirmatively*) We variegated for the mankind in this Qur'an of every example; so *aba*[121] (*categorically refused*) most (*of*) the mankind except *kofooran*[122] (*to have unbelief/ingratitude*).	وَلَقَدۡ صَرَّفۡنَا لِلنَّاسِ فِى هَٰذَا ٱلۡقُرۡءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكۡثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾
90. And said they[z]: never believe [*we*] for you[g] until [*you*[s]] burst for us from the Earth[w] a spring.	وَقَالُواْ لَن نُّؤۡمِنَ لَكَ حَتَّىٰ تَفۡجُرَ لَنَا مِنَ ٱلۡأَرۡضِ يَنۢبُوعًا ﴿٩٠﴾

117 The word "*desperate*" here is used in the *noun* senses, as in *Webster's Dictionary*!

118 It is stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!

119The "ل" in "لنذهبنّ" is a *juratory*-"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

120 See footnote 2875 above regarding *revealed*!

121 The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!

122 The word "كُفُور," is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: "*unbelief/ingratitude*!"

91. Or (*to*) be for you[g] a garden[w] of date-palms[w] and grapes[123] then [*you*[s]] burst the rivers through[124] it[w] *tafjeeran*[125] (*intense burst*).	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾
92. Or [*you*[s]] (*cause to*) fall the sky[w] like you[g] claimed on us fragments or *ta'atee*[x] ([*you*[s]] *produce/cause to descend for*)[x] us by Allah and the angels *qabeelan* (*overtly/visibly-/for our face-to-face viewing*).	أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾
93. Or be for you[g] a house of *zukhrofen* (*gilded-look*) or [*you*[s]] raise/ascend in the sky[w]; and never believe [*we*] for your[t] raising/ascending until *tonazzela* (*repetitively descend*) [*you*[s]] on us a book we read [it[x]]; let-say [*you*[s]]: *subhana*[126] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) my Lord; am I except a human messenger.	أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾
94. And what prevented the mankind to believe they[z] *edh* (*when/since*) came (*to*) them the divine-guidance except that said they[z]: had Allah missioned[127] a human a messenger.	وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾
95. Let-say [*you*[s]]: if [was] in the Earth[w] angels walking tranquilly, surely (*would have*) *nazzalna* (*We repetitively descended*) on them from the Heaven[w] an angel messenger.	قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾
96. Let-say [*you*[s]]: sufficed by Allah *Sha'heedan* (*Witnesser-/Testifier*) between me and [between] you[b]; verily He [was] by His *eba'de* (*worshippers/submitters/slaves*) Proficient *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾
97. And whomever Allah divinely-guides, so he (*is*) the *muhtadey*[128] (*he who found and accepted the divine-guidance*) and whomever [*He*] misleads so never (*shall*) [*you*[s]] find for them *aw'leyaa*[129] (*guardians-/allies*) of lesser than/without Him; and We throng them, The *Qeyamatey's*[w] (*Judgment's*) Day[x] on	وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ

---

[123] Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" *is the Muslim*! And in another narration: verily only that "الكرم" *is the heart of the believer*! See نزهة المتقين؛ شرح رياض الصالحين. Refer to the *attached* list of *References*.

[124] The word "خلال" could also mean "between" or "among!" See اللسان!

[125] Here "*intense*" is used to *intensify* "burst off!"

[126] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"="سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[127] The word "بعث" in "ابعث" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

[128] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

[129] The word "أولياء" could also mean, among them: *protector, friend*!

their faces (*prone*) *omyon* (*blind people*), [and] *bokmon* (*born dumb-mute people*), and *ssommon* (*deaf people*)[130]; their abode-/lodging (*is*) Hell[w]; every-when *khabat* ([*it*[w]] *faded/abated*) We augmented them a *Sa'era*[w] (*intensely kindling Fire*)[w].	وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾
98. *Tha'leka* (*afar-that-it*/)[x] (*is*) their requital; because verily they, unbelieved they[z] by Our *Aya'te*[w] (*signs/proofs*) and said they[z]: are *edha* (*when/if*) we were bones and *rufatan* (*decayed corpses/dust/ debris*), are surely we (*are*) *maboothoona* (*they who are being resurrected*) a new creation.	ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَـٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾
99. Have [and][131] not they[z] seen that Allah, Who [*He*] created the Heavens[w] and the Earth[w] (*is*) *Qadiron*[132] (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on (*yet-still*)[133] [*He*] creating like them and [*He*] made for them *ajalan*[x134] (*term-limit*)[x] no suspicion in it[x]; so *aba*[135] (*categorically refused*) the *dha'lemoona*[136] (*injustice-doers*) except *kofooran*[137] (*ingratitude/unbelief*).	۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّـٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾
100. Let-say [*you*[s]]: if[138] you[f] (*were*) possessing treasures (*of*) my Lord's mercy[w] then surely you[c] (*would have*) with-held (*for*) *khashyata* (*reverent-fear*)[w] (*of*) the expenditure, and [was] the mankind *qatooran* (*iteratively stinter*).	قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ وَكَانَ ٱلْإِنسَـٰنُ قَتُورًا ﴿١٠٠﴾
101. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) nine evident[w] *Aya'ten*[w] (*miracles-/signs/proofs*), so let-ask [*you*[s]] Israel's sons *edh* (*when-/since*) [*he*] came (*to*) them then said for him Pharaoh: verily I presume you[g] O *Mosa* (*Moses*) *mas'hooran* (*he who is bewitched*).	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَـٰتٍۭ بَيِّنَـٰتٍ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَـٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾
102. Said [*he*]: *laqad* (*verily, already and affirmatively*) knew you[g] not descended these except the Heavens'[w] and the Earth's[w] Lord, evidences-persuaders[w] and verily I presume you[g] O Pharaoh *mathboran* (*he who is ravaged*).	قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَـٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَـٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾

---

130 The words "**عمي، بكم، صمٌّ**" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so *no* plural for any *except to associate the respective word with a plural noun people*! Hence, the above *transliteration*!

131 The Arabic interrogative-castigatory particle "**أولَم**" (implying negation) is made up of *three parts* (**أ**), (**و**), (**لم**) "**أولَم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

132 The word "**قادر**" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!

133 The prepositional word "**على**" has *nine different meanings*, among them "**الإستدراك و الإضراب**" = "yet-still!" See **مغني اللبيب**!

134 The word "**الأجل**" means term-limit, see **اللسان**!

135 The word *aba*="**أبى**" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!

136 The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice!"

137 The word "**كفور**," is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: "*ingratitude/unbelief*!"

138 The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when!' See **مغني اللبيب، إبن هشام**!

103. Then [*he*] wanted to *yastafezza*[139] (*affirmably-provoke*) them from the land[w] then We drowned him and whom[p] (*were*) with him together.	فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾
104. And said We from after him to Israel's sons: let-dwell you[z] the Earth[w]/land[w]; then *edha* (*when/if*) came promise (*of*) the other[w140] We came (*brought*) by you[b] *lafeefan* (*compositely together*).	وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾
105. And by the right[x] We descended it[x] and by the right[x] [*it*[x]] descended; and not We sent you[g] except a *mubashsheran* (*iterative teller of pleasant tidings*) and a *natheran* (*repetitive warner*).	وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾
106. And a Qur'an[x] We sundered[141] it[x]; to read it[x] [*you*[s]] on the mankind on *mukthen*[142] (*gently/deliberately and in staying*) and *nazzalnaho* (*We repetitively descended it*[x]) *tanzeelan*[143] (*absolute descending*).	وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾
107. Let-say [*you*[s]]: let-believe you[z] by it[x] or let-not believe you[z]; verily who[r] (*had been*) given they[z] the knowledge of before it[x] if [*it*[x]] (*is to be*) recited on them, they[z] tumble to their chins (*i.e. on their faces*) *sujjadan* (*they in kowtowing manner*).	قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾
108. And say they[z]: *subhana*[144] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) our Lord; *en* (*verily*) [was] our Lord's promise surely *mafoolan*[145] (*that which is inevitably done/fulfilled*).	وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾
109. And they[z] tumble to their chins[w] (*i.e. on their faces*) weeping and it[x] augments them a *khosho'an*[146] (*submission of: body/sound and sight*).	وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾
110. Let-say [*you*[s]]: let-invoke you[z] Allah or let-invoke you[z] *Ar-Rahman* whomever indeed[147] you[z] invoke so for Him (*are*) the names the *husna*[w] (*most all around beautiful*)[w]; and let-not louden [*you*[s]] by your[t] Prayer[w]	قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ

[139] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[140] Here the word "**الآخرة**" could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter!

[141] That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination with others*!

[142] The word "**مُكث**" = "**الرفق و الأناة**" that is gently, deliberately and in staying!

[143] The word "**تنزيلا**" is the *infinitive noun* of "**أنزل**!" When *such a noun is used* it is for strongest *intensification*! Hence, *absolute* descending! Also the word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See **التاج**!

[144] The word "*subhana*"= "**سبحان**" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"="**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[145] The word "*mafoolan*"= "**مفعولا**," is an *objective, singular masculine noun*, for which there is *no* English *equivalent*!

[146] The word "**خشوعاً**" involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "**خشوعاً**" denotes *submission* of *sight* and *sound* as well! See **اللسان**!

[147] The particle "**ما**" is for "**التأكيد**" = *intensification* of the fact that *whatever* they invoke, *Ar-Rhaman* or *Allah*!

and let-not *tokha'fit* (*you*[g] *lower your*[t] *voice/whisper*) by it [w] and *ebtaghey*[148] (*let-earnestly-quest* [*you* [s]]) between *tha'leka*(*afar-that-it/*)[x] a path.	بَيۡنَ ذَٰلِكَ سَبِيلٗا ﴿١١٠﴾
111. And let-say [*you*[s]]: the praise (*is*) for Allah Who neither *ettakhatha*[149] (*He took and made*) a child and nor [was] for Him a partner in the proprietorship; and not [was] for Him a *wa'leyen* (*guardian/ally*) out-of humility[150]; and *kabberho*[151] (*let-*[*you* [s]]: *magnify Him/glorifying Him*) *takberan*[152] (*an utmost magnifying-/glorification*).	وَقُلِ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَمۡ يَتَّخِذۡ وَلَدٗا وَلَمۡ يَكُن لَّهُۥ شَرِيكٞ فِي ٱلۡمُلۡكِ وَلَمۡ يَكُن لَّهُۥ وَلِيّٞ مِّنَ ٱلذُّلِّۖ وَكَبِّرۡهُ تَكۡبِيرَۢا ﴿١١١﴾

148 The word "إبتغِ" is based on the word "إبتغى"= "طلب حثيثا" meaning: *earnestly quest*!
149 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!
150 That is to say Allah has *no protector out of need* to such a protector as such a need is *humility*!
151 That is to say: "الله أكبر," in absolute obedience and submission to Him!
152 The word "تكبيرا" is the *infinitive* noun of "كبّر"= said "الله أكبر" in the *absolute sense of obedience*, *submission and exaltation* of Allah!